

# Religious Intelligencer

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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## For the Intelligencer.

### AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

The following statement, which was made at the meeting lately held at Boston, in behalf of the American Board of Commissioners for Foreign Missions, by one of the Secretaries, is commended to the prayerful consideration of the friends of missions. Is not the case important enough to warrant the reading of it from the pulpit, or at least at the Monthly Concert?

#### STATEMENT.

*Fathers and Brethren*.—The storm, which has overwhelmed so many good and benevolent men, presses hard upon the institution around which we rally this evening. This institution stands, in answer, we doubt not, to the prayers of those thousands who are interested in its welfare; and in answer to prayer it will be kept, we confidently believe, from falling. May the churches, the missionaries, and the Board, so lay this visitation to heart, that substantial good, and no evil, may be the result.

That the position of the Board may be understood, it devolves on me to make a concise statement of facts.

For the first time these many years, missionaries of the Board are now to be detained from their fields for want of funds. Five missionaries, after having been some time under appointment, were expecting to embark, with their wives, in the course of the present month. One had taken his dismissal for this purpose from an affectionate people. One was actually on his way to Boston. All had nearly completed their outfit, and were anxious to embark. But such was the state of the Treasury, that the Committee were constrained to tell them that they must delay their departure; and they have yielded with sorrowful hearts, yet with humble acquiescence in the will of God. They ask, however, with deep feeling, *Shall we not go in the autumn?* This question we can answer only when it is known what the churches will do.

Thirty others, preachers of the gospel, all educated men and well recommended, have offered themselves to the Board, and received appointments as missionaries. Most of these will be ready to go in the autumn; and they ask, *Shall we, too, be detained?* If thirty mission-

aries are detained a year after they are ready to enter the field, the missionary service loses of course thirty years of missionary labor, and only for want of as many thousand dollars. If these brethren are ever to be employed in this service, would it not be better on all accounts, would it not be a saving of time, labor, and expense, to send them forth as soon as they are ready to go?

Again; our increase of missionaries during the last five years, has not been such that we may now pause. The greatest number of ordained missionaries sent out by the Board in one year, was in 1833, four years ago. That number was nineteen. The next year the number was fifteen; the next, thirteen; the next, fifteen; and the present year it has been only thirteen. The whole number during five years has been seventy-five, and the deaths and removals meanwhile, eighteen; making an increase of but fifty-seven missionaries during one sixth part of the time occupied by a generation of men. I speak not of the *assistant* missionaries, because the increase of *preachers* among the heathen is the true criterion and measure of progress in our work. The whole number of laborers, clerical and laymen, male and female, sent forth by the Board during the last five years, is two hundred and forty four.

Another fact claiming our attention is, the injurious influence which will be exerted by detaining missionaries for want of funds.

It is an *innovation*. For many years nothing of the kind has been done. There has been no delay for want of funds. Missionaries have gone without loss of time. Candidates for the work have had no apprehensions on this score, and have thus been the better able to resist the thousand influences from education, family, home, and native land, which would keep them from ever becoming missionaries to the heathen. Some of us had even adopted the belief, that the churches would send out every well qualified minister of the gospel who was willing to go on this self-denying service. Alas! have we been mistaken? Shall a crisis and failure come even when the number to be sent in a year falls short of twenty?

The influence of such a failure will be injurious on the young men in our colleges and academies preparing for the ministry, who have devoted their lives to the service of Christ among the heathen. It will damp their ardor, and weaken the hold of missions upon them. For every instance of detention, we may expect a dozen young men will withhold the offer of their services.

The effect on missionaries already in the field, when they perceive that the churches faint, cannot fail to be disheartening. On the churches, too, the effect must be like that of giving up some great principle in morals. Considering our present scale of advancement, would it be less than resigning whole centuries to the reign of paganism over at least one half of the world? What Christian principle is there that can calmly look on such a deed as this?

But however sad may be the influence of detaining the thirty-five missionaries now under appointment, no other



alternative is left for the Board unless it shall be furnished with the necessary funds. The Board is but the agent and servant of the churches.

To the state of the funds, therefore, I would for one moment invite attention. The financial year of the Board ends on the thirty-first of July, so that there are just two months of the year now remaining. The receipts of the past ten months have been two hundred and one thousand dollars; and the expenditures for the year are estimated at about two hundred and ninety thousand dollars, including the debt of last year. Should the receipts for the remaining two months be in the same proportion that they have been, the receipts for the year will be two hundred and forty one thousand dollars, and the Board will be indebted nearly fifty thousand. The imperative duty of the Board, then, as the agent for the churches in this work, is plain. The sending forth of more missionaries until its treasury is in some measure relieved, would be evidence of rashness, rather than of faith; and would hardly comport with the maintenance of that unimpeached and invaluable credit in the commercial world, by which it is enabled to supply the wants of its missions in all parts of the earth by a safe, economical, and easy mode of remittance. Discretion is one of the cardinal virtues of Christian enterprise, and must not be sacrificed. We hope, however, that the beloved brethren, who have devoted themselves to this service, will remain firm to their purpose, even should their number become much greater than it is at present, and should they be long detained; for it cannot be that the churches will suffer them to be detained always, and their firm and most reasonable purpose will operate as a living, irresistible appeal. Some portion of the immense wealth which still remains in the churches, will be consecrated; or, what is still better, *Christian self-denial*, for which there has been but little call in years past, will be put in requisition.

The mere detention of missionaries is but a part of the evils growing out of the present embarrassment of the Treasury. The Board has thirty-three missions under its care, comprising eighty-five stations. Connected with these are four hundred and sixty laborers dependent on the funds of the Board; twelve printing establishments, with more than twenty presses, printing in twenty-one languages, issuing twenty millions of pages a year, and having issued more than one hundred and thirty millions of pages since they commenced operation. A number of seminaries or colleges, for training native converts for the ministry and other departments of Christian duty, are also in existence, or progress, and promise the cheapest and most effectual method, in the end, for supplying the heathen world with pastors and teachers. Now, the number of missionaries sent forth has been so inadequate hitherto, that the missionaries on the ground have been encouraged to increase their means of usefulness; and hence one principal reason of the increase in our expenditure,—an increase too, which we cannot check at once, owing to the great distance of so many of the missions. But without some speedy relief to the treasury, the missionaries must be suddenly and distressingly checked in this career. A part of the boarding scholars at the Sandwich Islands, in whom the missionaries fancy they see the future pastors of the native churches, must be sent back to their polluted and wretched homes. The means of usefulness among the Nestorian Christians of Persia, and among the Armenians at Constantinople, must be curtailed; and the seminaries in Syria and at Singapore must delay to rise. Mr. Winslow and Dr. Scudder have removed from Ceylon to Madras, and are at this moment expecting a large printing establishment, where they may print Bibles and Tracts, at the expense of Bible and Tract Societies, for the Tamil people of southern India and Ceylon; but no such establishment has been sent, nor can it be sent till the scale of contribution is enlarged in the churches.

And this is true, when the openings and facilities for propagating the gospel among the heathen exceed those of all former experience; and in a time, too, of unexampled prosperity among the missions of the Board. Never has there been so much evidence of the presence and aid of the Holy Spirit—never so many hopeful conversions, so much serious inquiry, so much disposition to hear, such ready access to the people. Never was it so easy to invest money among the heathen in good and imperishable results. The missionaries, as a body, were never so encouraged, nor so contented and happy in their work, nor so anxious to urge it forward. The call for new missions was never so pressing from so many countries. The Committee would have no difficulty in assigning promising posts of usefulness immediately to fifty ordained missionaries, were there funds to send them, and at the same time to sustain the missionaries now in the field.

Fathers and brethren, shall we go forward, or shall we go backward? Under God we look to you for counsel and aid in this emergency;—not with down-cast eyes, not with discouraged feeling; but with confidence in the piety and principle of the churches; with confidence that we shall have your prayers and prompt and vigorous co-operation; but above all, with confidence in God, who so signally blesses the missions abroad, that he will cause his face to shine upon us, and bring our feet "into a large place."

#### PRISON DISCIPLINE SOCIETY.

The 12th Annual meeting of the Prison Discipline Society for the choice of Officers, was held in the Upper Vestry of Park street church, Boston, on Monday, May 29th, at 3 o'clock, P. M. The Rev. Dr. Jenks, the oldest Vice President of the Society present, took the chair, and opened the meeting with prayer. After the reading of the minutes of the last Annual meeting, the Treasurer's account, as audited by Mr. James Means and Henry Aill, Esq. was read and accepted. The Officers of the preceding year, except the Hon. William Read, and Dr. Thomas G. Lee, deceased, were re-elected, with the addition of Hon. Abbot Lawrence, to the list of Vice Presidents, and the following gentlemen to the list of Corresponding Members; Dr. Thomas Paddock, of St. Johns, New Brunswick; Hon. Jonathan McAuley and Hon. Marshall S. Bidwell, of Toronto, Upper Canada; Samuel F. McCracken, Esq. and Dr. William M. Aul, of Columbus, Ohio; Dr. William H. Rockwell, of Brattleboro', Vt.; Dr. Luther V. Bell, of Charlestown, and Dr. Samuel B. Woodward, of Worcester, Mass.; William Samuel Johnson, Esq. of New York city; and Hon. Peter D. Vroom, of Summerville, N. J. After prayer by the Rev. William Adams, of New York city, the Society adjourned to meet in Park street church, on Tuesday, at 11 o'clock, to hear the Report and addresses.

The Public Meeting of the Society was held in Park street church on Tuesday, at 11 o'clock, A. M. The President of the Society, Hon. Samuel T. Armstrong, in the chair. The XLII Psalm, three first verses were read, accompanied with prayer by Rev. N. Adams, of Boston. An Abstract of the Annual Report was read by the Secretary. After which the following Resolutions were offered:—

1st. Resolved, That the Report which has now been read be accepted, and referred to the Managers to be printed. [Offered by Hon. John R. Adan, seconded by Rev. Dr. Woods.]

2d. Resolved, That the restoration to virtue and consequent happiness of the inmates of our public Prisons and Penitentiaries ought not to be considered as hopeless; but by every Philanthropist and Christian should be made an object of untiring and strenuous effort. [Offered by the Rev. Jared Curtis, and seconded by the Rev. Dr. Storrs.]



After the 2d Resolution, the Assembly united in singing the 13th Hymn of the Selection, "Hark the glad sound, the Saviour come."

3d. Resolved, That the improvements in Prison Discipline are justly to be considered among the most interesting achievements of Christian philanthropy in modern times; that this Society is entitled to the thanks of every friend of humanity for its successful efforts in the cause; and that unabated exertions ought to be made still further to mitigate the severity of the penal law, as far as is consistent with public justice. [Offered by his Excellency, Governor Everett, seconded by Rev. Mr. Robbins.]

Messrs. Adan, Curtiss and Everett severally addressed the meeting.

Mr. A. enlarged on the two systems of prison discipline which are dividing our country.

1. The Auburn, in which the laborers work together in classes during the day,—although they are allowed no intercourse with each other—and are confined to solitary cells at their meals and at night.

2. The Pennsylvania system, in which they rely on walls and iron gates. The prisoner never goes out of his solitary cell. He works when he pleases having no one to see to him.

The advantages of the Auburn system are,

1. The saving of expense in buildings; the cost being only one seventh of that on the Pennsylvania system for the same number of prisoners.

2. The expense of keeping the prisoners. On the Auburn system, the prisoners support themselves; while on the other, they are a great bill of expense to the state. Having none to oversee them, they do very little work.

3. On the Pennsylvania system, they have no religious instruction. They never meet together, not even for the purposes of religious instruction, and seldom see any face but that of their keepers.

We owe to this society, added Mr. A. the introduction of a chaplain to our prison. At first he derived his support wholly from the society. After a few years, the legislature, seeing the advantages of such an agent, took on themselves his support, and paid back to the society with interest all that had been advanced.

Rev. Mr. Curtis, the chaplain of the prison, introduced a resolution, that the restoration to virtue of the prisoners, is not to be regarded as hopeless, but we should be encouraged to labor for this object.

We are apt to regard the prisoners as hard-hearted and hopeless. This may be true of some, but very many are not more hard-hearted than other men. But are they the only hard-hearted men in the world? But granted they are hard-hearted, where do we learn that hard hearts cannot be softened? Many of them have praying wives, fathers and mothers, sons and daughters, brothers and sisters, and who of us does not believe in the efficacy of prayer? Connected with the 280 prisoners at Charlestown, are as many as 2000 sustaining one or other of the above relations.

Mr. C. closed his remarks by reading a letter from a daughter to her father in prison, which brought tears into every eye. When read to him in prison, it caused his whole frame to shudder. He could not bear the idea of a final separation from his pious daughter and others of his family. He now, adds Mr. C., appears penitent, and a happy meeting is anticipated, when he shall be released from prison, and return home.

Mr. C. said he had known several prisoners who had on their release and return home, instituted and continued family devotion.

#### BAPTIST BIBLE.

We are happy to see the name of Dr. Brantley of Philadelphia, and Mr. Winslow of Brooklyn, at the head of such an article as we copy below. They are men

whose reputation is high, not only in the Baptist church, to which they belong, but also among their Christian brethren of other denominations. And we are happy to learn also, by a distinguished clergyman of the same denomination, that the views of those men which they have given to the public in the pamphlet noticed below, are the views of the Baptist church. We hope therefore that the closing remark of that article will receive that consideration which its importance demands. Baptism "means more than immersion."

#### Objections to a Baptist version of the New Testament.

By William T. Brantley, D. D. with additional reasons for preferring the English Bible as it is, by Octavius Winslow, A. M. New York, J. P. Calender, 1837, pp. 66.

It may, or it may not be known to our readers, that the question has been agitated to some extent in the Baptist denomination, whether a due regard to truth, as they understand it, does not require a new and revised edition of the English Bible; in other words, "whether the present authorized version of the New Testament be sufficiently explicit as to the mode and subject of baptism?" We were not ourselves aware that "a proposal for a modified version of the present text, had obtained a favorable hearing in sundry places." But such seems to be the fact. And the two distinguished men of the denomination whose names are given above, have come forth boldly, and with great strength of argument, in opposition to so dangerous a procedure.

The dangers insisted upon in this little volume are chiefly those threatening the Baptist denomination. And they are sufficiently serious, without doubt, to demand a pause on the part of those who propose the innovation. But there are still more serious dangers to be apprehended to the cause of religious truth in general from all such tampering with the received translation of God's word. On these we cannot here dwell.

Br. Brantley's views of our present translation are thus briefly and fully stated in a single sentence. "It is our heart's desire and prayer to God that this venerable monument of learning, of truth, of piety and of unequalled purity of style and diction, may be perpetuated to the end of time just as we have it." And in reference to the project of casting out the words *baptize* and *baptism*, and substituting for these *immerse* and *immersion*, he inquires, "What then?" The amended version cannot make us stronger Baptists than we now are; it will therefore be a work of supererogation among ourselves; and when offered to those whom we may wish to convert to our views, it will be promptly rejected as a mutilated instrument. Thus we shall have a version needless at home, and powerless abroad. Our zealous study of exactness and precision will defeat itself."

The objections to the proposal, specifically urged, are these, viz:

1. The untranslated word, baptism, and its derivatives, have a fixed and determinate sense in the history of the Christian church, and therefore need no alteration.

2. The substitution of other words, in lieu of these, would be a weak and pernicious expedient.

3. Our opponents on the baptismal question, would have reason to congratulate themselves in the event of such an innovation.

4. We should thereby deprive ourselves of a very powerful argument in the baptismal controversy.

5. We might be in danger of laying too much stress upon an external rite.

The objections are well sustained, except the third; and as they are addressed chiefly to the *esprit du corps* of the denomination, and are abundantly sprinkled, rather we should say in this case, *immersed* in arguments and



authorities for dipping, plunging, &c. they can hardly fail of success. Dr. B. shows great adroitness in the whole process of his reasoning, and certainly is in no danger of being "regarded as a very lukewarm advocate of the denominational faith," or "as the author of a policy, at once temporizing and spiritless."

Mr. Winslow, after a very just eulogium on the translators of the Bible, as "profound philologists, men of ripe scholarship, and well skilled in critical acumen," and adducing the opinion of several distinguished modern critics, urges the following additional objection to a Baptist version of the New Testament.

1. The veneration and respect due to antiquity. For more than 200 years, the Baptists have stood by the side of this common version. It has formed the rallying point of the denomination—the vocabulary from which its name is derived, the authority at all times produced in support of its distinctive principles.

2. The words baptise and baptism are sufficiently explicit to an ordinary reader.

3. The proposed alterations are to be regarded as contravening the providence and as betraying a diminished confidence in the wisdom and power of God.

4. Such a work must necessarily be the work of an individual, and therefore an irresponsible one.

5. The tendency of the proposed measure will be to sow the seeds of discord and disunion among brethren now happily agreed in upholding and disseminating the one version, so long the record of their appeal, and the bond of their union.

The discussion is conducted throughout with great earnestness and good temper; nor can we conceive it possible that any candid Baptist shall read it carefully without admitting the conviction that the interests of his own denomination will be greatly compromised by the contemplated expurgations and emendations.

We are sorry to find that Mr. Winslow pleads for a *foreign translation*, that shall fully accord with the peculiar views of his denomination, while he repudiates so manfully any alteration in our version. Nor do we perceive the *consistency* of this, on the broad principle of giving "as accurate and faithful a meaning of the original as the idiom of the language in which the translation is made will allow." There, if any where, his argument will fail, in view of his brethren who urge a revised translation in our own language. And has not the very proposal against which he contends originated in the same spirit that demands a Baptist translation of the Bible into the languages of the East?

"Br. Brantley says, 'We are of opinion that the idea contained in the word *baptism*, as used in the New Testament, cannot be *adequately* expressed by any other single word in our language. It means more than immersion.' Is it certain that it can be expressed by any single word in the language of Burmah?—*Bost. Rec.*

#### INFIDELITY RENOUNCED.

The following simple statement of facts is extracted from the Charlottesville (Virg.) Advocate. It contains another of those practical tests of the efficacy of Religion, and the folly of Infidelity, when in the near prospect of an opening retribution. The true Christian has never yet been heard of, who sought a refuge in infidelity in the hour of death.—*Weekly Mess.*

Died, in the county of Albemarle, Va. on the 23d of March. MICAJAH WOODS, Esq., in the 61st year of his age.

Mr. Woods, from his first settlement in life, had been industrious and successfully engaged in agricultural pursuits, and had in this way amassed an ample fortune. He possessed a vigorous and discriminating mind; a kind and benevolent heart. Few men have enjoyed a larger share of the confidence and love of their associates and acquaintances. He had long and ably filled many

of the most responsible offices, and at the period of his death, was the High Sheriff of this county.

Deeply must we regret that so much acknowledged excellence of character should have been accompanied with radically defective views of religious truth. He had rendered himself familiar with many of the objections usually urged against the claims of Divine Revelation; and having unfortunately failed to pay due attention to the reasons by which these objections have been so frequently and so clearly refuted, he became the avowed advocate of infidelity. Still he always manifested the most profound respect for the opinions and the feelings of those who differed with him on this important subject. He always exhibited an openness to conviction, which excited among his friends the hope that he would not always hold these sentiments. Nor were their expectations groundless. Long before the illness of which he died, he manifested no little uneasiness with regard to the soundness of his religious views. He listened to religious conversation, and the reading of the Scriptures with the most respectful attention. This soon led to a thorough conviction of the unerring truth, and of the infinite worth of the word of God.

Ten days before his death, I was called to visit him: No apprehensions were at that time felt of a speedy dissolution. He had no fever, and his mind was unusually clear and vigorous.

When I entered the sick room, a scene of moral sublimity was presented which I can never forget. A venerable old black man—one of his own slaves—stood at his bed-side, grasping his master's hand, and pointing him to the Saviour, "There, sir," said the sick man, "you see a faithful old servant, who has answered the end of his being far better than I have done. He is a Christian, I am a lost sinner. I would rather now be what he is, than what I am, though I possessed the wealth of the East Indies—I have been a wretched disciple of Tom Paine;—and what is worse, I have endeavored to make others as bad as myself. Will you pray for me?" With this affecting request I complied, surrounded by his weeping family and friends.

During the afternoon and evening, he made many such remarks as the following—"What have I gained by all the deistical works of which I was once so fond? Nothing but the horror and distress of mind which I now suffer. They, they are the cause of my misery. Now they seem to me as the poison of the serpent. I despise—I renounce them all." On the next morning he said, "When I am cold in dust, tell the people from the pulpit, all I have said to you—give them a full history of my case. Tell them I made a full proof of infidelity, and that I found it, when I came to die, as a basket without a bottom. It may do in life, but I now know full well, that it will not do in death."

Two of his old friends and associates called to see him, who he supposed, still entertained the sentiments which he had just renounced. He was much affected at seeing them. Addressing himself to them, he said, "I hope you will not think that I am intruding—that you will not be displeased. We once held the same opinions—I hold them no longer—I renounce that creed—I cannot die an infidel—I beg you to renounce it also." He continued to speak to them at considerable length, and with great pertinancy and force. When they left the room, he asked me if he had done wrong—if he had said any thing amiss; "I could not let so good an opportunity pass of trying to do them good. I pray they may never forget it."

This open and unqualified renunciation of infidelity was accompanied with symptoms of unaffected repentance. He was not overwhelmed with fear; indeed he seldom referred to the consequences of sin—but seemed to be wholly engrossed with thoughts of its intrinsic villainess. A very common expression of his was, "all I can say is, Lord have mercy upon me, a poor, mean,



vile sinner." At another time he spoke substantially as follows: "I am aware that my acquaintances have always considered me a very upright, moral man—a good citizen—and they love me a great deal more than I deserve. But had they known what a heart I had, they would have thought very differently. With all my outward morality, I have been a vile sinner at heart." Smiling on his breast, he exclaimed, "here have been thousands and tens of thousands of sins, which no other eye has seen but the eye of God."

On Saturday morning, four days after my first interview with him, I approached his bed-side to take leave of him, saying, I must go, as I have to preach to-day at 11 o'clock. If you have to preach, I must not detain you. I almost envy the clergyman the privilege of going about doing good; I wish I could be with you; I have many things to say to my friends who will be at church. But this is impossible. Will you deliver them a message from me?" With the greatest pleasure, I replied. "Then tell them," said he, "that after living sixty years, and doing all I could for thirty years of that time to establish myself in infidelity, I did not succeed. As death approached I found it would not answer. Give them my dying warning on this subject." He also desired his particular friend, F. L. Esq. to deliver substantially the same message to each of his neighbors separately.

I did not see him again until Monday. He had several pious friends constantly with him, however, to whom he expressed himself as he did to me. These friends spared no pains in pointing him to the sinner's only refuge. When I entered his room on Monday, I found him administering consolation to an afflicted father and mother who had just buried a child in infancy. He spoke with great propriety, assuring them of his thorough conviction that their little one was in heaven, and that it was selfish to grieve. "You have yet four living children," said he, "and they are promising ones; they are likely to do well in the world. But that which has been taken from you is far better off than they." Then turning from his afflicted friends to me, he said, with an emphasis strong and almost irresistible, "I am glad, I am thankful in the hope that God has arrested me in time to escape." I remarked, the grace of God is full and free. "Yes, indeed," said he, "what could we do without it! it is every thing." During this interview, he spoke very freely for four or five minutes, of the change which had taken place in his views and feelings. There was nothing like incoherency or rapture in his manner or expression. It is true he wept freely as he spoke, but a dignified composure and a settled peace characterised the whole scene. Such were my own feelings at the moment, that it was impossible to retain his expressions—I only recollect, and this I do most distinctly, his declaration of love for the people of God—of firm trust in Jesus Christ. He told us what had once been his views of God's word, and what they now were. How he had once read it expressly to find fault with it—to see if he could make one fact contradict another. But now it was entirely different. Its declarations were all true and excellent—he delighted in hearing it read, and yet he said, "I fear to call myself a christian—I am wholly unworthy of the name; I am still a poor, vile sinner."

A little before he expired, he called the attention of a bystander to a new symptom in his disease. "This," said he, "is always the immediate forerunner of death." And soon after he was gone.

Thus terminated the life of one who was respected and beloved by all who knew him. The best friend he had on earth cannot regret more than he did, that he should have lived so long a stranger to the spirit and consolations of the gospel of Christ. This indeed was the only consideration, which embittered the last three days of his existence.

In view of the simple narrative just related—

Can any refuse to yield to his dying testimony in behalf of the truth and excellence of Christianity; with its oft-repeated and solemn declarations staring them in the face, will any still persist in rejecting revelation? Has not his testimony on all other subjects been universally regarded as strictly true? Was the sincerity or truth of his assertions ever called in question? Never! Will any one dare to do it now? They who do would not be persuaded, "though one should arise from the dead."

Some may take encouragement from this case, to defer all preparation for a future state, until the last moments of their earthly existence.

A purpose of this sort, deliberately formed, betrays an amazing indifference to one's eternal interests. The disease of our lamented friend was long and lingering, and one too which had no tendency to check the current of thought, or darken the understanding. Our departure may be wholly unexpected—*instantaneous*; or if gradual, attended by circumstances which utterly preclude all attention to a subject of so much difficulty, and of such incalculable importance. Let it never be forgotten, that in all the word of God, "there is a record of one such case, that none should despair, and *but one, that none should presume*; and that although *true repentance is never too late, yet late repentance is seldom true.*"

#### LOSS AND GAIN.

A large number of persons justify themselves in amassing property, by saying they are making provision for old age, or for supporting their families after they shall have retired from business. This is one of the devices of Satan to delude men into a belief that it is justifiable to hoard up wealth.

A respectable merchant, who is an elder in the church, and worth upwards of seventy thousand dollars, apologised for not making a larger donation to a praiseworthy plan of benevolence, by saying he was husbanding his property with a view to purchase a farm in the country, and retire from the city. He thought it was right for him to amass property enough to enable him to live in affluence on the interest of his capital—that he could be more useful, have more influence, and be more healthy, in the situation to which he was looking forward with so much expectation; and that if he did not secure a fortune his business might decline, and his family be destitute of the means of support.

His friend endeavored to dissuade him from any thought of retiring from business, from quitting a field of such extensive usefulness as a large city; and to show that his apprehensions of want were groundless, he told him that God in his providence seemed to frown upon the retirement of men from business, as most who had so acted were the victims of disease, or of discontent. He observed to him that the spare moments of a man in active business were more valuable to the cause of Christian benevolence than days or weeks of an indolent man; and that the most busy men were commonly the most useful members of society.

In order to convince him that there was no necessity for his accumulating property for himself or children, the merchant was assured by his friend, that if he would give away all his property, he would be responsible to procure a bond, with sufficient security, to give him two thousand dollars per annum for ten years, for his personal services, and to secure the same income to his family for the remainder of the term, in case of his decease.

As the merchant seemed bent on retiring to his chosen spot, a proposition was made to him, that if he would give up his business in the city, and superintend a manufacturing establishment in another part of the country, equally healthy, he should have a good salary, and the owners of sixty or seventy thousand dollars of the stock would appropriate it and its profits to the cause of the Lord forever. He declined this proposition also.



These facts clearly show the self-deception which men practice upon themselves, with regard to their plans respecting the use of property, and that selfishness is at the bottom of all the schemes of those who hoard the wealth that belongs to the Lord.

There is scarcely an individual in prosperous business, and in the possession of property, who, if he should at once make a donation of all his possessions to the treasury of the Lord, would not be able immediately to form an advantageous connection in business, with a fair prospect of acquiring a competency, if not a fortune. Nor is there, probably, a man in the nation, but who, if he were fairly rid of his wealth, and compelled by necessity to new exertions, but would be healthier, more happy, more useful, and would educate his children to be greater ornaments and blessings to society. And yet men prate about the necessity of accumulating property for the support, happiness, and usefulness of themselves and their families!

Take ten men of the same age and condition of life, as examples of the principles inculcated in this tract; and to make the case more striking, let them all be professors of religion. Let five make it their main object to accumulate property, and five to distribute it as they earn it. One class may make donations occasionally and be as benevolent as most worldly professors are; still it is their aim to be rich. Let them, as they advance in life, become affluent, and educate and settle their children. Let it be the object of the other class to act upon gospel principles, to give away their earnings as the Lord prospers them, and to bring up their children with a knowledge that they will never inherit property.

Who doubts that in one case the parents will be worldly, the children gay and impenitent, and a majority of them go to hell? And who disbelieves that in the other case, the parents will be examples of spirituality, the children industrious and respectable, and nearly all of them go to heaven?

It is taken for granted, in the foregoing remarks, that success will crown the efforts of those who make it their principal object to accumulate property. But this is allowing too much for the sake of argument, for where one man succeeds in making a fortune, scores of men fail. When a professor of religion becomes thus embarrassed in his affairs, in consequence of grasping at too much, he dishonors religion, and is often guilty of criminal acts that bring the reality of piety into suspicion. In very many instances failures occur because men rob God. For this He blasts their efforts, and brings ruin upon their enterprises. We see then how small the chance is of a man's succeeding in acquiring a large property, and that those who strive for this success, generally involve themselves in guilt. And it is universal experience, that where one successful man uses the property he thus acquires for good purposes, hundreds waste it on their lusts, or hoard it up for ungodly heirs. In calculating, then, general principles of action, we are not to take into account the few exceptions, nor to consider that a man is justified in acting on a principle contrary to general experience, where the chances are twenty to one he will be unsuccessful, and if successful, a hundred to one he will abuse the riches acquired.

#### *From the Sailors' Magazine.*

#### SAILORS MAKE GOOD MISSIONARIES.

Last Thursday evening, being our stated evening for preaching, I was met at the door of the Chapel by a lady, who informed me that a crew of 25 sailors were in the house, just brought into port by the American ship Austerlitz from the wreck of an English vessel. She observed, that on meeting them in the street, on her way to meeting, she inquired of them, where they were going?

"We are going to the Chapel," replied one, "to return thanks to God for our deliverance." On entering

the house, it was truly affecting to see them all seated in a body, with solemn countenances and emaciated looks, there to raise their ebenezers to God for delivering mercy. After preaching, during which I endeavored to take advantage of this providence of God to give energy to his word, and shape my remarks to suit their condition, I expressed a desire to hear from some one of them an account of their perils and deliverance; upon which John Wilson, the second mate and a pious man, gave a brief, but affecting statement of the entire loss of the ship *Eliza*, of London, with her cargo, in a gale, 20 days out from Quebec, homeward bound, with a crew of 25 men and one passenger; who, after remaining four days and five nights on the wreck, with but little to sustain life, were all providentially taken off by the *Austerlitz*, just as the vessel was going to pieces and going down. I have seen and conversed with most of them since Thursday. Some are deeply impressed and resolved, in their own language, to cut cable and swing clear of every vice, and suffer no more poison to go down their hatches. We furnished each one with a Testament, which they promised faithfully to read; and last night I distributed among them 100 francs, put into my hand by a benevolent individual for their benefit, with the stipulation that not one sous was to be laid out for strong drink. On asking one of them, how they found their way to the Chapel so soon, they having never been in this port before, he pointed to one of the tars of the *Switzerland*—"that Yankee boy," said he, "was hunting about for poor sailors, to bring to the house of God, and met us just as we landed, and we bless God and thank him that he led us to this house to-night." Truly, thought I, a Christian Sailor makes a good Missionary. Let every vessel that floats be supplied with Bibles, and tracts, and useful books, and every sailor a Christian, and it's an entering wedge to all nations under heaven; the highway of the Lord is then prepared for the speedy redemption of the world. Who then, that loves the prosperity of Zion, and prays, 'thy kingdom come,' can look with indifference upon the cause of seamen?

**PROPER BOOKS.**—It was a remark of Seneca, that 'he who lends a man money to carry him to a house of ill fame, or weapon for revenge, makes himself a partner of his crimes.' 'I stand,' says Dymond, 'in a bookseller's store, and observe his customers come in. One orders a lexicon, and one a scurilous work of infidelity: one captain Cook's voyages, and one a new licentious romance. If the bookseller takes and executes all these orders with the same willingness I cannot but perceive an inconsistency, an incompleteness in the moral principles of his actions. Perhaps, too, this person is so conscientious of the mischievous effects of such books, that he would not allow them in the hands of his children, nor suffer them to be seen on his parlor table. But if he knows the evil they will inflict can it be right for him to be an agent in selling them? Such a person does not exhibit that consistency, that completeness of virtuous conduct, without which the Christian character cannot be exhibited.' A fearful responsibility rests upon him, who writes, or reads, or publishes a book of wickedness.

We have heard it said that the Josephs, some time since, sent out to the Rothschilds a schedule of speculations, with an invitation for them to invest their funds in this country. The reply of the Rothschilds, "*We don't think much of a nation that imports its bread.*" contains volumes of admonitions and instruction. With millions of acres of first rate land, uncultivated, we import grain! At first blush, it would seem like "carrying coals to Newcastle." One cause of this state of things is the fact that while every other interest has been fostered by legislative aid, agriculture has been comparatively neglected—the reverse would have been more just.—*Argus.*



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WHOLE NO. 78

TERMS of the New Haven Journal and Religious Intelligencer united.

To city subscribers, delivered, \$2 50; to mail subscribers \$2 in advance; \$2 50 if not paid in six months, in all cases.

We send copies of this form to those who have signified a wish to discontinue, and to some others, in the hope that the new arrangement will please them, and that they will continue their subscription. We shall take for granted that this is their desire, and continue to send the paper, unless they return this number forthwith by mail.

## NEW HAVEN JOURNAL.

JUNE 24 1837.

### OUR COUNTRY:

#### THE PAST, PRESENT, AND FUTURE.

In the annals of the world there is not the mention of a nation whose history is more interesting and eventful than our own. Our political existence commenced under circumstances which attracted the attention of the civilized world. Pure and vital religion, and civil freedom, being exiled from the old world, sought and (by the guidance and support of heaven) found a wide dwelling place and a sanctuary in the new. Our religious and civil immunities were bought with a great price. The life-blood of our fathers moistened the soil that we now tread. Many wives were widowed, many children were left fatherless, and many of the grey headed and infirm were bereft of the son on whom they had hoped to lean as they walked down to the sepulcher. The temple of freedom, from corner to key stone, was cemented in the blood of the noblest men that stood on the earth. But the toil, and conflict, and suffering, and sacrifice, that purchased American freedom, were freely offered. They were given to defend and secure the RIGHTS OF MAN. Our fathers knew that man had an "inalienable right" to "life, liberty, and the pursuit of happiness;" and that he was bound to serve his Creator agreeably to the dictates of the Bible. These rights they would not surrender. By the blessing of heaven they successfully defended them, and handed them down to their posterity.

Since the acknowledgement of our existence as a free and independent people, we have been the most prosperous and the happiest nation on earth. One continuous flood tide of wealth has been rolling upon us from every direction. The sciences and useful arts have advanced among us with a rapidity of which the world has no parallel. Religion has so flourished that we have been dominated "the land of revivals," and have been among the foremost to erect the standard of the cross, and the temples of the living God, over the ruins of pagan idolatry.

What is the condition of things with us at this day? It is not to our present purpose to speak particularly of the present state of religious institutions. It is mournful enough. The general aspect of our national affairs is such as to justify the most anxious solicitude and solemn forebodings in the mind of every patriot.

The present embarrassment and distress for want of money, is an item which is not unimportant; but is comparatively small. Our resources at home are, with the Divine blessing, more than sufficient for every want. None who have health, and are willing to labor need lack food or clothing. But a source of more serious apprehension, is in the depraved moral sense of this nation. There is scarce a moral barrier or bulwark which has been set up for the defense of this nation, that we have not already prostrated, or are not now demolishing, to make room for the temples of mammon.

If money can be made by the rum traffic, although it crowds our poor houses and hospitals and prisons, and makes an annual sacrifice of 50,000 victims, the horrid business shall be legalized, and the hardened rum-seller exults in his work of ruin because he can make money by murdering men according to law.

If merchants and speculators choose that the mail shall be carried on the Sabbath, our rulers are base enough to trample the law of God under foot, and send steamboats, and rail-cars, and stages, through the length and breadth of the land, to proclaim on every Sabbath that this nation fears not God.

If the slaveholder thinks that he can make money by robbery and oppression; and if northern merchants court the commerce of the south; why slavery must be perpetuated—and woe betide the man who shall dare say aught against great Diana of the south. The south will not consent to have the question as to the sinfulness of slaveholding discussed; and if we ask for the arguments by which they will defend their system, they will point us to their swords for an answer. If this modest menace does not intimidate us, we have northern demagogues, with their train of office seekers, who will try what virtue there is in gag-law and mobs to silence free discussion, and dispose of the citizens who are in the habit of thinking and speaking for themselves.

If a set of men can mature a scheme for money making and need legislative sanction, law or no law, constitutional or unconstitutional, the plan must be pushed through: and if a legislator or ruler shall, in the conscientious discharge of official duty, oppose the scheme, he shall be branded as a traitor, and burnt in effigy.

When a nation has arrived at the stage of misrule in which laws and constitutions are to be thrown under the feet of a mob:—when indignation meetings must be got up, and effigies hung and burned in order to brow beat our rulers and legislators, who are discharging the duties of their office according to their oaths,—we have to take but one step more, and declare to the world that we have resolved on anarchy, or a reign of terror. It matters not who, or of what party the men are who encourage these things: it is speaking in simple verity to say, that they are the enemies of their country. If our rulers and law-givers are to receive their instructions from speculators, stock jobbers, and slave holders, let it be known, and



let the people, if they can do it, elect those who are sufficiently degraded to be used for purposes so vile and mean.

But if we would still hold fast to our self respect, and our character as a nation, let us show a just abhorrence of every attempt that is made to make our laws or our public officers, the objects of popular odium and factious fury; and if we are not base enough to sell our own rights for a mess of pottage, let us manfully assert the rights of our fellow men. Those who do not covet the honor of being the "bleached" slaves of Gov. McDuffie and his clan, will do well to defend their liberties, not on the ground of their having a white skin, but because they are men.

#### CONNECTICUT LEGISLATURE.

Friday, June 9.

Prayer by Rev. Mr. Turnbull.

Bill relative to assessment of taxes came from Senate, indefinitely postponed; com. of conference, Messrs. S. Raymond and Latham.

Resolution appropriating money for repair of State House in New Haven, came from Senate indefinitely postponed—House reconsidered and concurred.

Bill relative to deputy sheriffs, came from the Senate, read three times, and passed.

Resolutions relative to the public and private acts of the General Assembly, reported by committee on that subject, read and adopted.

The com. on Military Returns, reported a bill annexing the several regiments of artillery to the line of Infantry, read third time and passed.

The com. on State Prison, on petition of Charles Hobbs, Daniel Phillips, and Daniel Lawrence, severally, reported favorable, with resolutions discharging them from confinement; reports accepted, resolutions adopted.

Com. on New Towns and Probate Districts, on petition of Lyman Atwater and others, reported favorable, with bill in form granting prayer of petitioners; read, report accepted—bill in form passed.

The order the day—the report of the committee on Banks with the accompanying resolutions.

Mr. Hinman moved that they be laid on the table, and the original bill repealing charter of Stamford Bank, taken up; motion prevailed. On motion of Mr. Welles, the yeas and nays were ordered, and given—yeas 97, nays 92; so the bill passed. Report of the committee and resolutions, not accepted.

Bill to abolish imprisonment for debt, read third time. Mr. Sterling moved to refer the subject to the next General Assembly; motion prevailed, 78 to 73. Motion that the proposed law be printed with the enacted laws of the State—prevailed.

Resolution incorporating new Fire Company in Middletown, passed.

The committee on Mineralogical Survey made a report, recommending an appropriation of a sum not exceeding \$500 for the publication of Professor Shepard's Report—to be published under his supervision, with resolution to carry the same into effect; read three times, and passed. Adjourned.

Saturday, June 10.

Resignation of W. J. Street as director of Fairfield County Bank, accepted.

Resolution appointing T. L. Husted director of Fairfield Co. Bank one year, passed.

Resolution appointing Caleb Pond and Calvin Day auditors of treasurer's account, passed. Bill for an act relating to surplus revenue, passed.

Bill for assessment of taxes, relating to draw back on list, read three times, passed.

Resolution appropriating \$50 to clergymen acting as chaplains, passed. Resolutions instructing delegates in congress to apply for appropriation for monument to Capt. N. Hale, passed.

Bill repealing charter New Haven City Bank, lost in House, passed Senate—house reconsidered and concurred, yeas 94, nays 90.

Bill repealing charter of Stamford bank, came from Senate lost—house adhered.

Resolution appropriating money to investigating com. on City Banks, passed. Resolution appropriating \$22, to pay bank investigating com., passed. Resolution appointing John C. Palmer and L. N. Prior commissioners to examine banks in this State, amended in Senate, Chauncey F. Cleaveland inserted in room of L. N. Prior, House reconsidered and concurred. Select com. on disqualification of members of the house to hold seats, reported, report accepted. Resolution appropriating for monument to Nath. Hale, amended in Senate—house reconsidered and concurred.

Bill relating to mortgaging machinery, came from Senate amended, House adhered.

Messrs. J. O. Phelps and Barnard, were appointed a Committee to wait on the Senate to ascertain when they will adjourn.

The Senate being ready for adjournment, the two Houses assembled together, and after a short address by the Governor and prayer by the Rev. Dr. Hawes, they adjourned *sine die*.

From the Baltimore American.

#### EXTENSIVE INUNDATION—GREAT AND FATAL CALAMITY.

By far the most extensive and destructive calamity with which the city of Baltimore has ever been visited, was experienced on Wednesday night. The heavy showers of rain which descended on that night, caused a sudden and extraordinary rise of waters at Jones' Falls, tearing up the mill dams and wooden bridges which cross the upper part of that stream, and bringing them down against the stone bridges within the city limits, the arches of which were choked up by the timber, plank and other wooden fragments swept away from above, causing a sudden and fearful rise of waters, covering a large space of the lower parts of the city.

Many persons residing near the stream narrowly escaped with their lives, while others, it is said, were drowned before they could leave their houses, or being swept off in them, were swallowed up in the waters.

The first bridge of any consequence over the Falls is about two miles from the city, where the road passes the stream at the first turnpike gate. The gate keeper, roused by the noise of the waters, left his house with his family, and immediately awakened the occupants of three frame dwellings adjoining his own. He had scarcely succeeded in getting all the families out, before the bridge was swept off, carrying with it the four dwellings.

At the Kanvale Cotton Factory, much damage was done by the rise of the water, and the mill-dam was swept away.

At the extensive Mail Coach Factory of Messrs. Stockton and Stokes, the fences around were swept away and a large amount of property, such as wheels, and other parts of coaches, lumber, &c. carried off.

At the intersection of Center and North streets, a small wooden house, standing by itself was swept away. The inmates, an elderly Irishman and his wife, were both drowned. The body of the latter was found yesterday, that of the husband has not been seen.

North street was under water from Center to very near Lexington streets. In the Gas House the water was about six feet high.

The African Protestant Episcopal church, at the corner of North and Saratoga streets had about five feet of water above the floor.



The City Hall was visited with water in the offices on the first floor. The adjacent Coach Factory of Mr. Eli-sha Lee also sustained injury.

The Presbyterian Church at the corner of Holiday and Saratoga streets was materially damaged in the interior. The water rose to the cushion of the pulpit desk, and a part of the pews were removed from their places.

The sexton of the church, a German, named John Wiest, lived in a small house adjoining it. The whole family, consisting of Wiest, his wife and three children, were asleep in the lower back apartment, and sad to relate, were all drowned. The water rose to the ceiling of the room.

An immense quantity of timber and fragments of bridges, which came down the stream, collected at Baltimore street Bridge, and so choked up the arches that the water rose to within a few feet of the pavement. At about 4 o'clock, A. M. the accumulation became so great that the structure was unable to resist the tremendous pressure against it, and a portion of the upper side of the center pier gave way and fell in, to the distance of six or eight feet from the edge, carrying away the whole of the stone parapet and iron railing.

On both sides of Market Space all the stores were filled with water, and large quantities of merchandize injured.

On the eastern side of the Falls, except on the immediate margin of the stream, but comparatively little damage was sustained.

## FOREIGN.

*From the Journal of Commerce.*

London, May, 22.—The letters from Liverpool having brought accounts of several failures, have induced a rather gloomy feeling in the city generally. Such a combination of circumstances is at work, both here and in the United States, to prevent the merchants from obtaining proper returns of the sums due to them, that some apprehension begins to prevail whether the Bank can continue much longer to afford that support which they have hitherto done to the houses concerned. No incident, however, has occurred in the city which could be said to bear upon directly, or to justify this feeling. The houses which are stated in the Liverpool letters to have stopped payment are those of Waddington, Ault & Co., Malcolmson, Bell & Co., and Phelps, James & Co.—None of these are believed to be for very large sums, but the collective amount is considerable. They have been followed by a paralyzing effect in the manufacturing districts.

The Consol-market has been firm, with scarcely any variation from the prices of Saturday. The last quotation was 91 3-8 to 1-2 for money, and 91 1-2 to 7-8 for the July account. Exchequer-bills are 32s to 34s, the same as on Saturday, though the belief has not diminished that some reduction in the rate of interest upon them is contemplated.

The foreign market was in a feverish and unsettled state on account of the general tenor of the news from Spain, and the great uncertainty as to the course events may now take.

The few transactions that took place in the share market were at a slight improvement.

*Letter to the Editor of the New York American, by the*  
*Silvie de Grasse.*

HAVRE, May 16, 1837.

The Paris Bankers have consented to a loan of ten millions to the merchants of Havre, the security cotton, at a low price; but this has not put a stop to the protest of bills, which arrive to a large amount by every packet from New York.

If the American houses in London, now supported by

the Bank of England, should go by the board, it will go hard with those in Paris, who have executed commissions to a large amount, taking reimbursements on them.

Commercial embarrassment seems to have fallen like an avalanche over our country. One common ruin appears to threaten town and country, but seeing what was going on here for some time past, it is not more than I expected.

With few exceptions, the houses here engaged in trade with the United States must suffer much, some heavily; but so far no failure has taken place. This may be accounted for by the precaution taken of protesting drafts from the United States to the amount of perhaps five or six millions—a circumstance which must aggravate the evil, already too great in the U. S.

Accounts from Spain speak of many bloody battles, in most of which the Carlists have suffered. It is thought that Don Carlos cannot hold out much longer. How disgraceful to humanity is this wholesale butchery of men!

## SUMMARY.

*Disastrous conflagration.*—At Rochester a most disastrous fire has just been subdued. It broke out on the corner of Buffalo and Front sts., and destroyed the stores of Barton & Co., E. M. Parsons, A. Avery & Co., Farley & Hamilton, George A. Avery & Co., J. Graves, and the Messrs. Miller. Loss about \$75,000—much of which is covered by insurance. The Post Office narrowly escaped.

*Fourth of July.*—The Common Council of N. York have appointed their usual committee of arrangements for the 4th of July, and are now quarrelling whether they shall spend three or five hundred dollars of the people's money on the approaching anniversary. Would not our patriotic papas do well to feast their personal friends at their own expense, if not at their own houses, this year? The \$500 they propose squandering on the 4th of July dinner, would give employment on some of the public works, for a whole week to one hundred fathers of starving families.—*N. Y. Sun.*

*Important Proposal.*—The Trustees of the New York and Erie Rail Road have proposed to the Corporation for a temporary loan, on a subscription to their stock, to enable them to give employment to three thousand of the unemployed operatives of this city.—*ib.*

*Express Mail—New Orleans, June 13th.*

*FROM TEXAS.*—The schooner Oscar, 4 days from Galveston, brings intelligence that the Mexican brig Phenix arrived at Galveston Island on the 2d instant, prize to the Texian armed schooner Tom Toby, with a full cargo of salt from Turks Island. The schooner had gone in pursuit of another Mexican vessel, supposed to have on board a large amount of specie.

*New Orleans True American.*

*From Florida.*—The St. Josephs Times, of the 27th ult. states, that on the 19th of that month an engagement took place on Black Creek, near the Choctahatchie, between a company of Walton volunteers and a party of Indians, in which five of the latter were killed and one taken prisoner.

*Latest from Florida.*—A letter from Garey's Ferry, to a gentleman in this city, dated June 8, says—"Hostilities are about to be recommenced, I think, from all we can learn. Micanopy and all the Indians have left Tampa Bay, so say private letters from there. Gen. Jessup has directed Major Whiting at Micanopy to send word to the people in the neighborhood to leave their plantations and go into safe places."

*Savannah Georgian, June 15th*



We learn orally that affairs in Florida remain as previously reported. They pass in and out from the camp daily. There appears no disposition on the part of the Indians to continue the war any longer, nor do they appear disposed to quit the country until fall. If coercive measures are resorted to by a sufficient force to compel their removal, they will submit; otherwise they will no doubt commence their predatory warfare again.

By the arrival yesterday, (Sunday morning) of the steam packet South Carolina, Capt. Coffey, from Charleston, we have papers of that city of Friday, from which we copy the news from Florida. It appears that the Indians are loth to make a final movement from their natal soil, and it is evident that the inhabitants of Florida are under much apprehension from them.

Norfolk Beacon, June 13th.

**Indian Hostilities.**—It would appear by the following letter that the Seminole Indians are no longer content with destroying all about their own wigwams, but have determined to "carry the war into Africa." If such is the state of daring they have now arrived at, the time may not be far off when the white soldiers will be called away from their play ground at Tampa Bay, to defend their homes and citizens some hundreds of miles in the interior.

A letter from CELESTE, the obscene and lascivious danceress, (*danceuse* she calls herself) dated New Orleans, April 15, states that for the last 90 days, she has received in the cities of New York, Philadelphia, Mobile and New Orleans, \$26,000. A part of that portion received in New Orleans, was earned on evenings of the Sabbath. This is no longer the country of the Pilgrims. Parisian courtesans are paid \$26,000 per quarter for the indecent exposure of their persons in public. Let us hear no more about the gymnastic exercises of the Spartans at home, and of all Greece at the Isthmian games. We shall soon get ahead of them.—*Alton Obs.*

**SPLENDID HOTEL.**—The exchange hotel, which is now nearly completed, at New Orleans, is said to be the largest hotel in the world. It is 228 feet in front, by 196 feet throughout—six stories high, surmounted by a dome and tower, the top being 113 feet from the ground. It contains 350 rooms. The dining hall is 150 feet long, by 50, and 32 feet high, with parallel columns in the Corinthian order on either side. The ladies dining room, over the bathing house, is 60 feet by 35. A superb marble statue of Washington has lately arrived from Italy, which will be placed in the center of the colonnade, at the entrance of the grand saloon. It is estimated that the hotel will cost \$550,000, and the furniture \$120,000.

It is estimated by the Barings, the London Bankers, that the amount of British capital invested in the Banks, &c. of the United States, now exceeds \$90,000,000!

**COMMERCE OF 1836.**—The gross amount in value of imports, within the year ending on the 30th of September last, is \$189,980,035.

The amount of exports is \$158,663,040, making an excess of imports over exports of \$61,316,995.

Almost the only articles of commerce of which the amount imported has diminished, are white cotton goods and spirits. The first is sensibly reduced by the great increase and improvement of the domestic manufacture, and the other by the reduction of consumption. The quantity of spirits manufactured from grain imported in 1836, was 909,228 gallons, and the quantity manufactured from other materials, 2,615,060. The quantity imported in 1825 of spirits of the first class, was 1,258,834 gallons, and of the other 3,832,336 gallons.

A boy of 16, named Tristram, a resident of Ballymonee, Ireland, has lately executed a number of ingenious mechanical contrivances, and amongst the rest a steam

engine for churning, which he has succeeded in putting into full operation. He has also executed a beautiful model of the engine.

**Croup.**—A 'Mother' in the Montreal Transcript, gives an effectual remedy for the croup—a tea-spoon full of the solution of a piece of indigo, about the size of a pea, in a pint tumbler of warm water.

**Another Steamboat Lost.**—The Steamboat Swan, Capt. Young, bound from New Orleans to Louisville, struck a snag and sunk on the 23d ult. No lives lost.

**Crops in Ohio.**—A gentleman who has just been through the interior of this State, informs us that all kinds of grain now look remarkably promising, and the farmers are rejoicing in the prospect of a bountiful harvest.—*Cleveland Herald, June 12.*

**Banks.**—A writer in the American gives the following summary of the paper mongers of the Union. "There are now eight hundred and thirty banks and branches in the United States, holding charters under twenty five States, two territories, and one district, making twenty-eight independent sources.

**Capture of Slave Ships.**—From December 1834, to July 1836, (eighteen months,) a single British cruiser, the brigantine Buzzard, Lieut. Campbell, captured ten slave vessels, containing 3460 Africans. The whole were under Spanish colors with the exception of two. The amount of prize money is so considerable as to afford the sum of 500*l.* to the common seamen belonging to the brigantine.

**Transmigration of poor Emigrants.**—In the Board of Aldermen, on Monday evening, the special committee to which the subject had been referred, reported a resolution that the commissioners of the alms house be authorized to contract on behalf of the city, for the transmission to their own country of such emigrants as have become or are likely to become burthens upon the city, provided that their consent be previously obtained. After a long debate the resolution was adopted without a dissenting vote.—*N. Y. Sun.*

#### COMPREHENSIVE COMMENTARY.

**THE BRATTLEBORO TYPOGRAPHIC Co** (incorporated by the Legislature of Vt. Oct. 1836) having purchased the extensive Paper and Book establishment of Fessenden & Co, will continue the business heretofore done by them at Brattleboro.

The Comprehensive Commentary, Vol. 4th, embracing Ps. 64—Mal. and completing the Old Testament, will be issued and ready for delivery in June, and subscribers are requested to be ready for its reception. It will contain more pages than any preceding volume,—be embellished with a new and original FAMILY RECORD in four parts, Births, Deaths, Marriages and Family Events, each having an appropriate design; a MAP of the captivity, and one of Babylon, with views of its site as it now appears, and the principal ruins; numerous wood cuts, illustrative of the text, many of which are from designs discovered on the Egyptian monuments—a valuable article on the Apocrypha—a historical connection of the Old and New Testaments—Notes, &c. engraved illustrations of ancient books and writings; warfare and armor; musical instruments, &c. &c.

AGENTS are wanted to procure subscribers for this and other religious work. Address "Brattleboro Typographic Co. Brattleboro, Vt." Subscribers will be called on in succession, as fast as the volumes can be manufactured.

Brattleboro, May 12, 1837.



From the Buffalo Spectator.

JESUS.

Jesus, thine are all things; Thine the snow  
That's falling near;  
Thine the winds that 'gainst my windows blow  
And sound so drear.

Thine the sun, and thine the clouds that shut  
Him from my sight;  
Thine the palace, thine the peasant's hut,  
And thine the night.

Thine the moon and stars, and thine each bright  
And splendid thing,  
Whose wond'rous course is with yon stars of night,  
On tireless wing.

I stand upon the lake, sweet lake, at even,

Unmoved by storm,—

And say, this, my Saviour, who art in heaven,  
Thy power didst form.

And thine the summer flowers, sweet birds and bees,  
And pleasant river;

And golden corn, and trees, and fruits, of these  
Thou art the giver.

This body thine; and thine the soul that dwells  
Within this form,—

'Thou mad'st them love sweet fields and wond'rous dells,  
And glorious storm.

The ready wing with which fierce sin sweeps on,  
By thee is furled,—

And take repenting man, (take me) to yon  
Superior world. C.

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JUNE 24, 1837.

We again give considerable space in our paper to the claims of Foreign Missions. We hope that these repeated expositions of the conditions of the American Board, will excite every friend of Missions to do immediately what he can to hasten the detained Missionaries to the field of their labors.

NECESSITY AND QUALIFICATIONS OF PUBLIC AGENTS FOR BENEVOLENT SOCIETIES.—June No. Qr. Ch. Spectator, 1837.

We hope that this article will be read by many; especially by agents. We are well satisfied that properly qualified agents may be ranked among the most useful men in the church.

The faithful pastor inculcates the great duty of praying and laboring for the conversion of the world; and the agent comes to the people with matured plans for the work,—late news of success, or of disappointments,—shows to the people how God has heard their prayers, and blessed their endeavors; or urges the need of more prayer, and redoubled exertion; and gives opportunity to Christians to manifest the sincerity of their prayers, and their willingness to make sacrifices for the salvation of men.

It is true that Christians can read, and pastors can communicate facts respecting our benevolent societies; and the wants of a dying world; and the people can send their money to the treasury of a benevolent society, without the solicitation of an agent.

But as simple matter of fact, is it true that pastors generally do inform their people sufficiently on these sub-

jects? Is it the truth, that the mass of Christians do read to inform themselves on these interesting subjects? What proportion of the church read the Missionary Herald, the Home Missionary, Sailors', or Tract Magazines, &c. &c.? How many professing Christians are there who will be at the expense of taking a religious newspaper? Who are the pastors who receive an agent with about as good grace as the bankrupt welcomes the sheriff? And who are the people who grumble about the expense of agents; and "so many calls;" and "talking about such things on the Sabbath"? Is it not notorious that they are of the class who read, and pray, and give the least of all the church, to the great systems of benevolence that are blessing the world? Are they not those who, but for the little they grudgingly contribute when an agent calls on them, would give nothing?

We are quite certain that those pastors are mistaken who think that the visits of judicious and faithful agents among their people, are calculated to weaken their own support. The people who give most frequently and the most liberally to objects of public benevolence, are those who contribute the most liberally and cheerfully to the support of their pastor; and who most sincerely, and most fervently pray for the prosperity of Zion.

## LITERARY NOTICES.

THE INFANT. A poem in four books by the Rev. John Mines. To which are added Miscellaneous poems by the same author. Got up in Mr. John S. Taylor's neat and beautiful style. Price 50 cts.

For sale by Wm. Stebbins, S. S. Depository.

SABBATH SCHOOL RESULTS. By the Secretary of the Massachusetts Sabbath School Society. "The design of this little volume is, to rescue from oblivion such remarks and facts as illustrate the RESULTS OF SABBATH SCHOOL INSTRUCTION in Massachusetts."

The author has industriously collected interesting facts from various Sabbath school reports which have been forwarded to him. Those who feel interested in the successful effort of Sabbath schools will take pleasure in these "results." How cheering would it be to see such a collection of "facts" from every State in the Union! Price 50 cts. For sale as above.

For the Intelligencer.

"TRUTH BETTER THAN FICTION."

"Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed."

Mr. Editor—The following incident related to me by a worthy Scotchman now living in this country, beautifully illustrates the promise of the Lord. The man, referred to, was born in the northern parts of Ireland, his parents having removed from Scotland into those parts. In the course of their residence there, a famine took place in consequence of the failure of their crops, and this caused much distress among the poorer classes of the country, so that many died for want. In the neighborhood of the family, there lived a poor but pious household—poor as it regards this world, but rich in faith towards God, having laid up "incorruptible treasures" in heaven. They felt the effects of the scarcity until they were reduced down to their last meal, and knew not where they could ob-



tain that which would supply them with another. The horrors of starvation were before them; but they did not murmur—they did not distrust God in the time of their greatest need. With holy resignation to the will of God they surrounded the table on which was placed that last scanty meal, and before they partook of it, he who was at their head discoursed to them of the goodness of that God who feedeth the young ravens when they cry, and who had always supplied their wants until the present period. He told them to trust in God, for he knew it would be well with them, for he was a God who would “ever be mindful of his covenant.” And while he was thus discoursing, a rap was heard at the door. One of the family arose and opened it. And there stood a young man with a letter in his hand, which he gave to the individual who opened the door, simply saying that his mistress told him to leave the letter for Mr. J. C., the head of the family. The bearer then quickly departed, as a stranger unknown. The pious father broke the seal, opened the letter, and read—“The within am’t., 5*l.*, is for Mr. J. C.” No date, no signature.

The father’s heart was full of love and gratitude to the Giver of all good and perfect gifts; the family altar was surrounded—the voice of prayer ascended—the song of thanksgiving burst forth from the happy inmates of that humble cottage. Then was fulfilled the promise, “according to your faith be it unto you.” “He hath given meat to them that fear him.” Ye poor of the Lord who are hungry and thirsty amidst the ruins of the times, this sketch is not the mere fancy of a vain imagination; but plain unvarnished truth for your encouragement. Trust in the Lord; go thou and do likewise, and all thy tears shall be dried up. B. H. J.

New Haven, June 11, 1837.

Reply of the Rev. H. G. Ludlow, of the Spring st. Church, N. Y. to the Call of the Free Church and Society in this city to become their Pastor.

To the Committee of the Free Church and Society in New Haven.

Dear Brethren,—The time has at length arrived when you may reasonably expect an answer to the call which you presented me, to become your Pastor. From the moment the intention of such a step on your part was intimated to me, I have tried to seek direction from Him whose I am and whom I serve in the gospel, as to the course He wished me to pursue; and I think I can safely say, that the path of duty has been made so plain as to leave no doubt upon my mind, what answer to return. If I have not utterly mistaken the intimations of his Providence, “I have heard a voice behind me saying, this is the way, walk ye in it.” The pillar of cloud and of fire which guided me to my present charge, more than eleven years since, seems now to have been lifted up and removed to the sanctuary where you worship. I have resolved to follow it; and do hereby express to you my cordial acceptance of your invitation to become your Pastor.

I am aware of the solemnity of this decision as it respects my own destinies, or those of my present and prospective charge. But I am not harrassed with per-

plexing anxieties and distressing fears. I know that my resources for the future are with that blessed God who has sustained me during the past; and I feel confident that He who has been the faithful Patron and Protector of my present flock, can make my removal one of the richest mercies to them. He can put into his candlestick a brighter light.

The views which in the document accompanying your call you spread out before me, are those which have determined my decision. I know that your city is replete with those facilities which render it an attractive and pleasant place of residence in this vale of tears, but I should not have yielded did I not cherish the hope that my field of usefulness will be greatly enlarged. Especially, and I wish them to know it, have my eyes been fastened upon the multitude of youth assembled for various reasons, and at a period of life when most they need a shepherd’s care. Over many of these, parental affection and piety are weeping and praying. Soon they are to go forth into every part of our land, prepared to exert and influence for weal or woe upon the present and future generations. For them I feel a peculiar solicitude, and I have resolved, if God permit, by affectionate and sympathizing attention, and the faithful preaching of the truth of God, to save them to themselves and to the world.

Of your co-operation I have the assurance guaranteed upon the face of your call. Brethren, remember your promise. I go to New Haven not from necessity but from choice; and I go not to save the church but sinners. Not that I do not mean to aim at your progressive sanctification and final glory with Christ, but that I expect to find a living church, moving side by side with me in the grand design of her existence, the redemption of the world from sin.

From the acquaintance I have already formed with you, I am confident I shall not be disappointed. The people who have recorded in their own hand writing the following noble purpose, “We do cheerfully and honestly pledge to you our hearty cooperation with you, in all the efforts you may be called to make, in building up the cause of Christ among us. We will stand by you in the fore-front of the battle, and cheer you by our sympathies, our presence and our prayers,” will certainly redeem their pledge.

In the same spirit, beloved brethren, I meet you, and relying upon him who hath said “my grace is sufficient for you,” I will set up a banner in the name of the Lord, amidst the Free Church in New Haven.

With the affection of a brother,

I subscribe myself, yours, &c.

H. G. LUDLOW.

N. York, March 19, 1837.

#### CHILDISH QUESTIONS.

Children often ask questions which afford excellent opportunities for communicating instruction. Parents should never lose occasion, when it is evident that a child is important that the child should have early and correct reflecting and inquiring on a subject concerning which it rect knowledge. When the mind is open to receive impressions, information may be communicated with an



hundred fold greater success, than by giving a set lesson, when the child is indisposed to any mental exercise, or has the mind wholly occupied with some childish amusement. Children often reflect, and form opinions on subjects concerning which the parents think that they are too young to be taught.

"Grandma," said a little motherless child of our acquaintance, "who made the world?" "God made the world." "How long did it take God to make the world?" "Six days." "He must have worked smart."

The reader may smile at the simplicity of these questions and the remark; but they show two things worthy of being noticed. 1st. The child was searching for the Creator of the world. 2d. She was prepared to receive instruction respecting the character of this Being. How happy an opportunity was here given to teach little Maria something concerning the wisdom, and goodness, and power of God. She was anxious to learn, and would be likely to remember whatever information might be communicated respecting the object of her inquiries.

Before the conversation ended, Maria asked another question. "Grandma, when the world comes to an end, and every body dies, who will bury the last man when he dies?" Here it was evident that the solemn scenes of the last day were engaging her thoughts. How natural for the pious grandmother to teach her of death and the preparation necessary for the day of judgment. Such knowledge, acquired at such a time, cannot well be forgotten, and doubtless has, in hundreds of instances, resulted in the salvation of the soul. If parents are desirous that their children should be converted, they must believe their conversion possible,—have faith in God, and remember that children who are old enough to sin, are old enough to repent.

The American Baptist and Gospel Light informs us that in the Evening Star of May 17th the following advertisement appeared:

**Five Hundred children wanted for the Bowery Theater.**—The parents and guardians of children are respectfully informed that in a production of a spectacle of a most extensive and extraordinary nature, at the above theater, the services of 500 children will be required, and as an inducement, the proprietor begs to state, that in addition to the greatest care and attention bestowed on them, they will be taught dancing, singing, and other accomplishments necessary to the performance; being at the same time in the receipt of a salary. The proprietor feels confident that no further assurance will be required on the score of respectability and kind treatment to the children, than the mere fact of his having entered into an arrangement with Mr. Parker, whose high standing in this city for ability and moral worth renders him at once the most valuable of all men to guard and superintend the undertaking. All persons wishing to avail themselves of this opportunity offered for the improvement of their families, will have the kindness to apply to Mr. Parker, on Monday, 21st May, at the Masonic Hall, Broadway, between the hours of 10 and 12. None but parents, or persons duly authorized to act for the children, need apply. W. DINNERFORD.

We hope our theater-going friends will read the above, and we would like to ask one or two questions: Have you any children to send to this school? You say that "the theater is a good school to improve the mind, manners, and morals." Now if it is so, why not send your chil-

dren there? Your tuition you see is free; and they will be "at the same time in the receipt of a salary." You go yourselves to the theater, (to improve your mind, manners, and morals as we suppose,) are you unwilling to have your children educated in the same school?—especially as they can receive a salary!

We are free to confess that had we an opportunity to send our children to a school, where we believed that their "minds, manners, and morals" would be improved, and to receive tuition free, we should feel greatly inclined to send, even if they received no "salary."

After all, we presume that none of our neighbors will feel disposed to send their children to this self-paying, and highly accomplishing school. They who are in the habit of attending the exhibitions of these schools, are not ignorant that their "accomplishments" are the preparatory department of another school, which no one but its inmates hesitate to call the DEN OF INFAMY.

Is it not time for those who would be respected, or who would respect themselves, and who have been inconsiderate and sinful enough to frequent the theaters, is it not time that they should reflect, and repent? How long will your sons be kept from the pollution of the brothel, and your daughters from infamy, if you allow yourselves to be patrons of a system that is publicly advertising for 500 children to be initiated in scenes of corruption, and there prepared for those dark places of crime to which the theater is the outer gate?

#### "WHY WILL YE DIE?"

How touching, how pathetic are the expostulations of Jehovah with unregenerate man! He addresses him in every form of speech, calculated, it would seem, to interest, to move, and subdue him. He addresses the passions and the judgment, the mind and the heart. He presents himself before him in the character of a Friend and a Father, a Sovereign and Judge. He unclothes hell, with its terrors, and exhibits heaven, with its joys. He expostulates, threatens, reasons, and persuades. Yet, in most instances, all is lost; nothing proves effectual; man is deaf to the entreaties of Heaven. "Dead in trespasses and in sins, he listens not to the voice of the charmer, charming never so wisely." Judgments will not awe him, nor mercies subdue him. He will die, the wishes of Jehovah to the contrary notwithstanding. He goes like a silly bird to the snare of the fowler, or rushes like the furious and ungovernable horse to the field of slaughter. Not unfrequently his life is spent in revelling, feasting, and licentiousness; or in the pursuit of puerile pleasures, incapable of pleasing. "He regards not the Lord, nor the operations of his hands." A few flickering years are all he can have to make his peace with God, and provide raiment for his naked, helpless soul. Yet precious time with the sinner is of no value; he squanders it with the greatest profusion, and seems fertile in expedients to get it off his hands. Each successive day finds him further and further from God, and true happiness. His heart is perpetually growing harder, and he feels himself less disposed to listen to the invitations of the gospel, and the loud and oft repeated calls of infinite love. At length its very sound has become disagreeable, and grates with insufferable harshness upon his ear. The benevolent efforts of the ministers of peace are ridiculed, and the virtues transformed into vices of odious character.

But the day of retribution will come. Abused mercy will not slumber. "God is not mocked. Whatsoever a man soweth, that shall he also reap. God will make an eternal distinction between him that serveth, and him



that serveth him not. Woe unto the wicked, who disregard the voice of God! who, with desperate presumption, brave Omnipotence to arms, and defy the thunders of Jehovah's power! Can any punishment be too severe for that person who has lived a life of daring defiance of God? Inveighed against his righteous government, scorned all his messages of mercy, and, in short, trodden under foot the Son of God?—Counted the blood of the covenant an unholy thing, and done despite to the spirit of grace? Such is the character of every sinner, just so long as he refuses unqualified submission to God, his Saviour and Sovereign. So far from considering the description of future punishment given in the Bible, unjustly and unnecessarily severe, it is wonderful that there is any mercy mingled with the dispensations of Heaven to man. It is matter of astonishment that the Almighty should grant a day of probation, with its attendant blessings, during which the infinite rewards of Heaven may be secured, to beings who have forfeited every thing, and most of whom make no effort to retrieve their ruined circumstances. If all that God has done for man is slighted, spurned, ridiculed, what ought such persons to expect, but "a certain fearful looking for of judgment, and fiery indignation, that shall devour the adversaries?"

*West. Ch. Adv.] JOHN DANIEL.*

We copy the following very interesting article, from the Southern Religious Telegraph, which was furnished for that paper by the Society of Inquiry in Union Theological Seminary.

#### CHARACTER AND LABORS OF THE MORAVIANS.

In the year 1722, a company of ten poor exiles commenced a settlement upon a naked barren spot in Saxony. They were Bohemians by birth, and descended from a noble race of men. A race ennobled not by princely blood, but by those virtues which gave true nobility to human nature—patient under suffering, persevering and conscientious in the right, and daring, where resistance was necessary and proper. They were for centuries an oppressed and afflicted race. At one time subjected to the systematic tortures which popish priests inflict; at another time with pitchforks and other like weapons, battling the trained legions sent against them by the servants of the Pope. The story of this people covers one of the darkest as well as one of the brightest pages of history. Dark, as it exhibits the intolerance and cold blooded cruelty of the Roman Pontiff, and his creatures the Emperors of Germany, as it exhibits the extremity of human misery and woe, in the persons of humble and unoffending christians. But bright as it exhibits the patience and the heroism of the sufferers, and their readiness in defense to their consciences, to lay down their lives at the stake or on the battle-field. Here we find recorded, that the cruelty of the Pope and the power of the Emperor, though exerted for ages, could not extinguish the flame which the gospel had kindled in the hearts of the Bohemian peasantry. Here we find recorded, that amidst the fires of persecution, and through the darkest ages of the Christian era, a race of peasants, feudal serfs, preserved the great doctrines of the gospel in almost primitive purity. Here we find recorded the names of the illustrious martyrs, John Huss and Jerome of Prague.

The small company above spoken of, having found a home in which their persons were protected, and liberty was given to worship God according to their consciences, invited their friends to follow. Many soon joined their ranks and their numbers rapidly increased. Being at liberty now publicly to profess the doctrines they believed and to worship according to the forms they preferred, they immediately formed themselves into a church, with the distinctive name of "*unitas fratrum*," or "united believers." They are more commonly known as Moravians.

This denomination of Christians has acted a part worthy of the race from which they sprung, as well as of the cause which they profess. They have gained for themselves a glorious distinction in the Christian church; for they constitute the only society of Christians which has lived for the conversion of the world. Since the year 1727, when the rules of administration in their society were drawn up and agreed to, no schism in doctrine has disturbed their harmony. Whilst other denominations of Christians have been splitting into factions, and warring with each other about modes and forms of worship, and speculative points in theology; this little band have been truly united brethren, and well worthy of the name assumed by their fathers in the seventeenth century, brethren of the law of Christ—brethren firmly united in love and labor, obeying the last great command of their crucified Redeemer. They have neither contended among themselves nor with others. But with the arms of their charity embracing all Christians as brethren, they have been moving forward steadily and unitedly, with undiverted aim, toward the one great object, the conversion of the world.

Neither the wars of opinion, nor the wars of potencies and power, have been able to divert them from their purpose. They never courted the world. They moved in an under current, unaffected by the storms which agitated the surface. They never sought after wealth and honor. Their congregations were never broken up, and its members scattered to the four winds, in eager pursuit after worldly objects. They never indulged a proselyting spirit, but being conscientious and honest themselves, they supposed that all others were so also. All the various causes which distract Christian communities, which damp Christian ardor and zeal, have not existed at all or to a very slight extent in their communities.

They alone seem to have possessed in the cause of Christ, the wisdom of the children of this world. During the century just past, and up to the present moment, a period distinguished for its wars and revolutions; for the fierce contests of opinions, and for the active development of human energies, this people have been attentive observers. But they have watched the rise and fall of kingdoms, conquests, and colonizations, and the opening of new channels of commerce, only as they affected missionary enterprise. And wherever there seemed to be an opening for making known to benighted heathen, the glad news of salvation, men were not wanting to undertake the work.

One would suppose that those first exiles, who had sacrificed much for liberty of conscience, and who now felt that they were in possession of that for which their fathers had bled and died, would be completely satisfied with the religious privileges and enjoyments, which providence had afforded them. But they conferred not with flesh and blood. They seemed to have no idea of Christians living for themselves. And in ten years from the time when the first stroke of the axe was heard upon the site of their asylum and home they sent out missionaries to the heathen. It is interesting, it is animating to see the power of Christian benevolence as exhibited by this people, who had exiled themselves for their religion, and who, when they had obtained that which was dearer to them than their native land, when their hearths were just warmed, and the comforts of home gathering around them, it is animating to see them take up their cross to go to heathen lands, there to labor and die. Our admiration will be heightened, when we reflect, how little at that time the world knew of Christian obligation and Christian benevolence. And it will be still farther heightened, when we consider who were the people that called forth their sympathies and self-denial.

The slaves of the West Indies, and the miserable inhabitants of Greenland, first called forth their Christian benevolence. When told that such was the rigorous servitude of the slaves that no one could have an opportuni-



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re of instructing them, but a slave who labored with them, two of their number promptly offered to sell themselves as slaves. Has ever the example of our blessed Redeemer, been so literally followed? When asked by an officer of the Danish Government, who was charmed with the simplicity and devotedness of those who offered themselves as missionaries to Greenland, how they proposed to live; "They would build a house and cultivate the land, that they might not be burdensome to any one." They were told there was no wood to build with. Such a fact was appalling, but it could not shake the resolution of these devoted men. Then we will "dig in the earth and lodge there." They sought no genial climate, no easy, honorable employment, but to preach the gospel to the poor, to bind up the broken heart of the slave and make him the freeman of the Lord, and to melt and warm and christianize the frozen heart of the Greenlander. These were the objects to which they had devoted themselves, and no prospect of suffering or humiliating labor, could weaken their faith or shake their purpose.

If a map of the world could be drawn, faithfully representing the labors of Moravian Missionaries, it would present such a picture of moral sublimity, as could not be equalled. Here is a small village of 600 inhabitants—all poor exiles. You see issuing from this, the missionary, without purse or scrip, well versed in the Bible, but ignorant of all other learning. The world, if it notices him, calls him a fool and lunatic. He passes on and is forgotten. You see him on the ocean as calm under the insults of sailors, as when the ocean threaten to engulf them. And when inevitable death seems to await them, their songs are heard above the roaring of the billows. You see them on the ice bound coast of Greenland, contending with perpetual winter, suffering hunger and cold, preaching to a race who mock them, shewing kindness to a people in whose breast no kindly feelings glow. You see them braving the snows of Labrador, in the huts of the Esquimaux, a people fierce and faithless—with whom no foreigner had ever been safe for a moment.

They follow in the steps of our own Brainerd—cast in their lots with the wandering Indian and share his varied fortune. Amidst the swamps of South America, whose pestilential effluvia is almost certain death, you find the Missionary toiling. Amongst the bands of out-law slaves, as fierce as the lion of their own wilds—who, like the sons of Ishmael who were against every man, and every man against them, you hear them proclaiming a Saviour that died, whose law is love, and whose reward is life beyond the grave. The filthy Hottentot is not beneath their notice or their love. They stoop to lift him from the mire and place him on the rock of salvation.

You find the Moravian in the mountains of Caucasus, and with the Calmuc horde, in the farthest East, you see him spend wearisome years and sicken and die.

The negroes of Guinea, the slaves of Algiers, at a time when Algiers preyed upon the nations—the savage inhabitants of the mountains of Persia—but it is useless to enumerate—wherever there was a people more degraded, or stupid, or savage than others of the human race, these have excited their deepest sympathies, and called forth their self-denying labors.

Rarely has it been known, that any of these devoted Missionaries have given up an enterprise in despair. They have crossed continents; oceans and the pathless wilderness with its savage inhabitants, have had no terrors for them. They have suffered shipwreck and robbery, and again returned to the charge. Year after year have they waited at the barriers which nations draw around them, and knocked for admittance. No repulse, however harsh or cruel, could discourage them, until death or repeated trials convinced them of the utter impossibility of success. Full of the spirit of their Master, their love never cooled. Difficulties and dangers, seemed on-

ly to add strength to their faith, and buoyancy to their spirits. Souls were perishing—this overcame sloth, banished despondency, and imparted an energy and a power of endurance, before which, the strongest fortresses in Satan's empire have fallen.

The character of the people amongst whom they have labored, and the success which has crowned their efforts, furnish the best evidences of the strength of the Spirit which actuated them.

The Greenlander they found destitute of natural affection, cold selfishness reigned in his soul, and his whole character, moral and intellectual, was as unamiable and repulsive as the frozen and barren land he inhabited. Now his soul is melted—love and gratitude burn in his bosom, and the Christian graces, in all their loveliness and beauty, cheer the long night of his dreary winter. His mind has been taught to grasp at eternity.

The Hottentot has been roused from his beastly stupidity, and rejoices now in the "Fountain filled with blood drawn from Emanuel's veins."

Thousands of broken hearted slaves, through their instrumentality, have experienced the efficacy of the balm of Gilead, and the skill of the great Physician, and now rejoice in that Providence which made them bondmen, only that they might become sons of God and heirs of glory.

Their success as well as their efforts has been almost incredible. Hundreds of thousands of the most wretched inhabitants of our globe, have been subdued and christianized by their efforts. This would be a matter of unceasing wonder, did we not know the power of the weapon with which they warred.

This little band of Christians, who do not at this time probably amount to 20,000 in all civilized lands, have done more for the cause of Missions than the whole world besides. When they commenced the enterprise, the world was comparatively dark. Even Christians could scarcely realize the loftiness and purity of the motives from which they acted. In almost every country which they visited, they were accused of vile intentions. In our own favored land, the singularity of their lives, rendered them objects of jealousy. They were brought before councils and courts, imprisoned, and threatened by infuriated mobs, who thirsted for their blood. They were driven from country to country, and found the European, and the nominal Christian even more hostile than the savage. No newspapers blazoned them abroad as self-sacrificing philanthropists—no distant sound of applause reached their ears.

A distinguished periodical of our country has said,— "Had the rest of the Protestant world been squally active and equally successful with the Moravians since the year 1722, the night of Paganism would now be passed." The wealth, and power, and numbers of the Christian world has been with other denominations. Had they been active and successful in proportion to their means, there would now be in the field 600,000 Missionaries, who would have under their care more than 200,000,000 of converts. In other words, there would be no nation or family under heaven, ignorant of the gospel of salvation.

The Lord in his providence has conferred upon this people a peculiar honor. The peasants of Bohemia, contended for ages, through persecution and blood, for the purity of the faith—at a time when the rest of Europe were enslaved by the man of sin. Their descendants he has chosen to march in the van of conquering hosts. Like the Apostles of old, they were simple, unlettered men. But the spirit of the Lord had breathed upon them, they felt the power of obligation, they saw the danger, but they appreciated the honor; their souls comprehended something of the vastness and glory of the enterprise, and they shrunk not from the post of honor and of danger.

In their hands, the Lord has convinced the world, that



"Christ and his Cross" is an all-conquering weapon—and that the world is to be brought into subjection to the scepter of Peace, "not by might nor by power, but by my Spirit, saith the Lord."

The meeting of the New Haven Western Association was held at Oxford, on the 10th day of May, and was one of very great interest. The sermon was preached by the venerable Mr. Stebbins of West Haven, now in his 80th year, from Gen. xvi. 13; "Thou God seest me." It was truly an excellent discourse upon the omnipresence of God, well adapted to the occasion, and delivered with an energy which showed that age had not paralyzed the energy of his head or heart.

The Association was much affected by an application made to them from Mr. Chapman, whose license was taken from him a year or two since on account of his having embraced the errors of the Perfectionists, for a new license. It was accompanied by a full and humble recantation of his erroneous views. The result was, that, after a full examination, he was again licensed to preach the gospel. Mr. Brainerd, of the Theological Seminary in this city, was also licensed.

The Association received reports of the hopeful conversion of about five hundred during the past year, revivals having been enjoyed in almost all our congregations. Among them, New Haven has been peculiarly blessed. It is true from a certain quarter it was in one of our periodicals predicted that the revival *here* would be all mere noise, and would expire without any happy results; but the fruits amply demonstrate that it was genuine, and somewhat extensive—another proof that the beloved brother, (Dr. T.) who was an honored instrument in this revival, is still approved of his Master.—*Com.*

#### THE LEGAL NOTICE.

The following is a copy of a legal notice served on the treasurer of the General Assembly last week; to serve, we suppose, as the basis of a trial in the civil courts for determining the justice of the late proceedings:

PHILADELPHIA, June 3, 1837.

To the Trustees of the General Assembly of the Presbyterian church in the United States of America:

Gentlemen,—The General Assembly of the Presbyterian church in the United States of America, convened in this city on the third Tuesday of May last, and was duly constituted according to the provisions of the constitution, and continued from day to day the transaction of their business until the first day of June; when a majority of the Assembly, unrighteously, unjustly and unconstitutionally, excluded commissioners of eight presbyteries, who were then acting in said Assembly, from any farther participation in the business of the Assembly, and refused to permit them to vote in the election of trustees of your board, then pending, and excluded them from their seats in said body. The said majority also declared a whole Synod of the Presbyterian church not to be a part of the church. These acts of the majority of the Assembly, virtually and *in law* dissolved that body; and you are hereby informed of that fact, and required not to regard any orders drawn, or resolutions passed, by said Assembly since the first day of June aforesaid.

(Signed)—Rufus Nutting, Eldad Barber, Henry Brown, Joseph H. Breck, Alanson Saunders, John Seward, Isaac J. Rice, Wm. Fuller, James Boyd.

#### ECCLESIASTICAL RECORD.

Installed, June 2d, over the Salem-st. Church and Society in Boston; Rev. Joseph H. Towne.

On Tuesday, the Rev. Robert Turnbull was installed Pastor of the South Baptist Church in Hartford.

The Rev. Mr. Duffield of Philadelphia has received and accepted a unanimous call from the church of Broadway Tabernacle, in the city of New York; and was, on the 2d inst. dismissed from the 3d Presbytery of Philadelphia, to connect himself with the 3d Presbytery of New York.

INSTALLATION.—The Rev. John Woodbridge, D. D., of New York was installed pastor of the First Congregational Church in Bridgeport, Ct. on the 14th inst. The services commenced at 10 o'clock A. M. Sermon by the Rev. John Blatchford, the former pastor. Installing prayer by the Rev. Abner Brundage, of Brookfield. Charge to the pastor by the Rev. Mr. Punderson, of Huntington. Right Hand of Fellowship by the Rev. Dr. Hewit, of the Second Congregational Society in Bridgeport. Charge to the people by the Rev. Mr. Hood, of Danbury. Concluding prayer by the Rev. Mr. Chapman, of Stratford. Benediction by the Rev. Dr. Woodbridge.

#### ITEMS.

*General Synod of the Lutheran Church.*—The General Synod of the Evangelical Lutheran Church in the United States, convened in regular session on Monday, 29th ult. at Hagerstown, Maryland. It was composed of delegates from different local Synods. The most important business of the Synod was the passing of a recommendation for a Convention to form a Foreign Missionary Society.

*Ministerial Liberality.*—Mr. Editor.—In looking over the subscription book of a person soliciting aid, from this State and Georgia, for a benevolent institution, I was struck with the liberal subscriptions of ministers. About 30 persons had put down \$3,700, and eight ministers had subscribed \$2,565 of that amount!—*Ch. Index.*

At the late session of the N. York Conference, Rev. George Coles was elected assistant editor of the Christian Advocate and Journal, in place of the Rev. John A. Collins, resigned.

*Sabbath in Illinois.*—The following we find as one of the regulations adopted by the Board of Public Works of this state:

'In no case to permit a camp to be removed, or any work upon the line to be done upon the Sabbath day.—*Alton Obs.*

#### DIED.

In this city, on the 16th inst., Mrs. Amelia Abbott, wife of Mr. Wm. Abbott, of Charlestown, Mass. and daughter of Sidney Hull, Esq. of this city, aged 28.

In this city, on the 14th inst. James L., son of Mr. Abel Sperry, aged 6 years and 8 months.

In this city, on the 18th inst. Mr. Linus Kimberly, aged 61.

In Detroit, on the 24th ult. at the house of her son-in-law, Wm. Kirtland, Mrs. Elizabeth Stanbury, aged 58. She formerly resided in this city.

At Danbury, on the 5th inst., Thaddeus Morehouse, aged 90, a soldier of the Revolution.

In Orange, on the 13th inst., Mr. John Hine, aged 87 years.

At Meriden, on the 12th inst., Frances Amanda, aged 5, and on the same day, Grace Adelaide, aged 3 years, both of scarlet fever, and both daughters of Mr. Sherlock Perkins.

In Newtown, on the 8th inst., Martha Jane, daughter of Mr. George L. Burns, aged 2 years and 4 months.